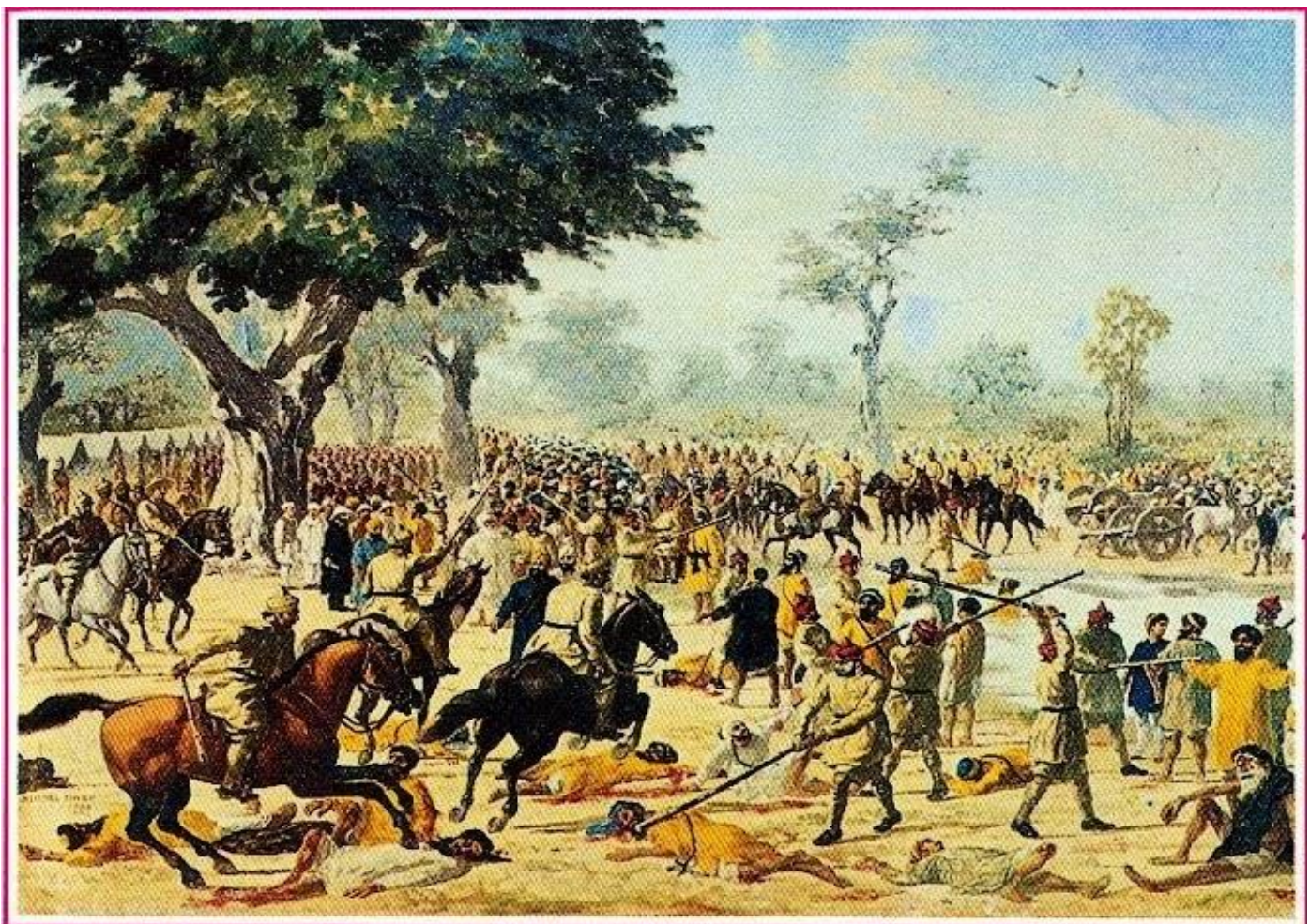


GOBIND MARG

THE MONTHLY BULLETIN OF GURDWARA SRI GURU SINGH SABHA – HOUNSLOW

AUGUST 2020 – VOL XXVII ISSUE 8



The complete liberation of Gurdwara Guru ka Bagh in the early 1920s by the Gurdwara Reform (Akali) Movement is a key milestone in the Sikh struggle to free their places of worship from the control of the Udasi Mahants. After merciless police beating of the peaceful, non-violent protestors for over 20 days, the government finally conceded all their demands. It was a great moral victory for the Sikhs, leading to the Sikh Gurdwara Bill in 1925, which placed all the historical Sikh shrines under the control of the SGPC.



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥



One Universal Creator God, Realised By the Grace of 'The True Guru

**Monday - Saturday
(Excluding Tuesdays)**

AM

| | |
|-------|-------------|
| 4.00 | Parkash |
| 5.00 | Nitnem |
| 6.00 | Simran |
| 6.30 | Asa-Di-Vaar |
| 7.45 | Ardass |
| 10.00 | Kirtan |
| 10.45 | Katha |
| 11.30 | Ardass |

PM

| | |
|------|----------|
| 6.00 | Rehraas |
| 6.30 | Kirtan |
| 7.00 | Katha |
| 7.30 | Ardass |
| 8.00 | Sukhasan |

Sundays Only

| | |
|-------|--|
| 4.00 | Parkash |
| 5.00 | Nitnem |
| 6.00 | Simran |
| 6.30 | Asa-Di-Vaar |
| 7.45 | Ardass |
| 8.00 | Akhand Paath or Sehaj Paath Bhog or Sukhmani Sahib |
| 9.00 | Kirtan |
| 9.45 | Ardass |
| 10.00 | Youth Kirtan |
| 11.00 | Kirtan |

Tuesdays Only

| | |
|-------|----------------|
| 4.00 | Parkash |
| 5.00 | Nitnem |
| 6.00 | Simran |
| 6.30 | Asa-Di-Vaar |
| 7.45 | Ardass |
| 10.00 | Kirtan |
| 10.30 | Katha |
| 11.00 | Sukhmani Paath |

PM

| | |
|-------|----------|
| 12.00 | Katha |
| 1.00 | Kirtan |
| 2.00 | Ardass |
| 6.00 | Rehraas |
| 6.30 | Kirtan |
| 7.00 | Katha |
| 7.30 | Ardass |
| 8.00 | Sukhasan |

PM

| | |
|-------|---------------|
| 12.15 | Ladies Kirtan |
| 2.00 | Ardass |
| 6.00 | Rehraas |
| 6.30 | Kirtan |
| 7.00 | Katha |
| 7.30 | Ardass |
| 8.00 | Sukhasan |

Please Note During the restricted services of the Gurdwara in compliance with the government guidelines, these services are currently suspended.



ੴ ਸਤਿਗੁਰ ਪਰਸਾਦਿ ॥



GURDWARA SRI GURU SINGH SABHA

Alice Way, Hanworth Road, Hounslow, Middlesex, TW3 3UA
Tel: 020 8577 2793 Fax: 020 8577 6714 Email: khalsa@sgss.org
web site: <http://www.sgss.org>

Registered as a place of worship under the Worship Registration
Act 1855 No. on Register 75990

Registered Charity No. 83314

Inland Revenue Ref. CC 15570

August 2020

| Important Days | Event/ Guru Sahib | Nanakshahi Calendar Day |
|------------------------------|--|-------------------------|
| Puranmashi/ Purnima | Full Moon | 3 August |
| Sangrand - ਹਾੜ੍ਹ | Beginning of New Month | 16 August |
| Massia | No Moon (Dark Night) | 19 August |
| Important Sikh & Other Dates | | |
| Morcha Guru Ka Bagh | Sikh campaign starts to gain full control of the Gurdwara Guru ka Bagh at Ghukkevali village | 8 August |
| Summer Bank Holiday | Public holiday England & Wales | 31 August |

Activities, Facilities and Education Classes

Please note. The regular Gurdwara services have been suspended for the duration of the government Corona virus (Covid-19) restrictions. Normal services are being resumed gradually, as the lockdown is relaxed.

General enquires: Tel 020 8577 2793, or email khalsa@sgss.org

Matrimonial enquires: Tel 020 8814 6701 Email marriages@sgss.org

General Secretary's Report

S. Zora Singh ji (Gen Sec) & S. Jagjit Singh ji

The start of the year saw the appearance of Covid-19, unleashing a huge wave of terror. The governments all over the world launched a comprehensive lockdown programme, subjecting mankind to the most trying period ever.

The lockdown, however much unpleasant and hard it might have been, saw the level of infection gradually coming down. This led to the government ease the restrictions phase by phase. Places of worship were allowed to be opened on the 4th of July, under certain conditions. After a lot of preparation, our Gurdwara opened on the 6th of July. Our committee were engaged in extensive discussions and made a painstaking effort to make our Gurdwara premises as safe and comfortable as possible for the visiting Sangat. The whole Gurdwara was renovated, scrupulously cleaned and sanitised. In the adjoining car park, the pits and the depressions were filled up and levelled; no more bumps and walking in the puddles!



The Gurdwara is now open from 7am to 7pm, 7 days a week and the daily religious programme consists of regular morning and evening prayers and katha. The prayers are broadcast live on the internet – Youtube and Facebook.

The number of Sangat members attending every day is steadily increasing and averages 200 every day. Dry parsad is prepared, packaged and served. Social programs including marriages, funerals and Sukhmani Sahib, and Kirtan divaan are now being booked. One can feel that there is some semblance to normality.

Government guidelines about social distancing, face covering and hand sanitising are being strictly observed. There are always some committee members and sevadaars present to help and guide the Sangat through the one-way pathway. We also record the names and contact numbers of all visitors in accordance with the government 'Track and Trace' initiative.

Our whole approach and organisation has drawn the most complimentary and positive comments. We would be glad to hear from anybody who has positive suggestions to make. May I thank everybody, the Sangat and all the Sevadaars, for their co-operation at this time.

Show Your Gratitude

Please donate to 'Crisis Support', for 100% donation to NHS projects.

By Online Bank Transfer: Account Crisis Support, Sort Code: 20-96-55, Account: 03226565

By Cheque: Payable to 'Crisis Support Account', cheques should be posted to:

Gurdwara Sri Guru Singh Sabha Hounslow, Alice Way, Hounslow TW3 3UD.

Gobind Marg Authors

Respectfully request all contributing authors to please make every effort to submit your articles by the 20th of each month, for timely publication. God bless for your Seva.

Context In the Sikh tradition the word Rehrās is widely interpreted as Rāh (Path) and Rās (Provisions) meaning the prayer that provides for the human journey from this mortal world to eternal Waheguru. The prayer starts in the Sri Guru Granth Sahib with Guru Nanak Dev ji's So Dar composition (SGSS p8), which also appears, with small variations, in two other places: Japji Sahib Pauri 27 (SGGS p6) and the Rag Asa composition (SGGS p348).

Interpretation The Sikh faith is inclusive and reveals Waheguru to all Humanity. In the So Dar bani, Guru Sahib freely makes metaphoric references to deities from Hindu mythology, who are all subservient to Waheguru. His entire creation (including the numerous created beings, gods, fauna and flora in the nether and in the heavenly regions) pay homage to Him and constantly sing His praises in ecstasy. The bani reveals to us the One Waheguru as the Ultimate Reality.

We continue our exposition of the Rehras Sahib bani with the first 11 stanzas of "So Dar". The Guru begins by raising a leading question 'What kind is that Gate...', as a precursor to revealing to his devotees how astounding and marvellous the domain of Waheguru truly is.

| | ਸੋ ਦਰੁ ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ | Glossary | First Guru's Bani Short <i>Mool Mantra</i> invocation to Waheguru |
|---|--|----------------------------------|---|
| 1 | ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥ | ਸੋ ਦਰੁ, ਘਰੁ ਸਰਬ ਸਮਾਲੇ ਨਾਦ | That Gate, Abode Takes care of All Sound, resonance |
| 2 | ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ ॥ | ਤੇਰੇ ਵਾਵਣਹਾਰੇ | Your Musicians |
| 3 | ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥ | ਰਾਗ ਪਰੀ | Devi Songsters |
| 4 | ਗਾਵਨਿ ਤੁਧਨੇ ਪਵਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥ | ਤੁਧਨੇ ਪਵਣੁ, ਪਾਣੀ, ਬੈਸੰਤਰੁ | To You, Waheguru Air, Water and Fire |
| 5 | ਗਾਵਨਿ ਤੁਧਨੇ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਬੀਚਾਰੇ ॥ | ਰਾਜਾ ਧਰਮੁ ਚਿਤੁ ਗੁਪਤੁ | Dharam Raj Chitra (&) Gupta |
| 6 | ਗਾਵਨਿ ਤੁਧਨੇ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ ॥ | ਈਸਰੁ, ਦੇਵੀ | Shiva, Female deity |
| 7 | ਗਾਵਨਿ ਤੁਧਨੇ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥ | ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ | Elegant, graceful Made nice |
| 8 | ਗਾਵਨਿ ਤੁਧਨੇ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਤੁਧਨੇ ਸਾਧ ਬੀਚਾਰੇ ॥ | ਇੰਦ੍ਰਾਸਣਿ | Indra's throne (<i>Indar-Asanrh</i>) |
| | | ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਸਾਧ ਬੀਚਾਰੇ | Yogis - believers in their eight miraculous powers. In meditative state Saintly and holy men |

| | | | |
|----|---|------------------------------|--|
| 9 | ਗਾਵਨਿ ਤੁਧਨੇ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੇ ਵੀਰ ਕਰਾਰੇ ॥ | ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ | fixed on Waheguru Those in continence Charitable Gifters Contented ones |
| 10 | ਗਾਵਨਿ ਤੁਧਨੇ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸੁਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥ | ਵੀਰ ਕਰਾਰੇ ਪੰਡਿਤ ਰਖੀਸੁਰ | Strong warriors Learned ones Highest <i>Rishis</i> along with their Vedas |
| 11 | ਗਾਵਨਿ ਤੁਧਨੇ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ ॥ | ਮੋਹਣੀਆ ਮਛੁ ਪਇਆਲੇ | Celestial beauties in Indra's court Maat (Earthly) people Pataal (Nether regions) people |

ਪੰਜਾਬੀ ਅਰਥ

Lines 1-3: ਹੇ ਨਿਰੰਕਾਰ! ਤੇਰਾ ਉਹ ਦਰਵਾਜ਼ਾ ਅਤੇ ਦਰਬਾਰ ਕਿਹੁ ਜਿਹਾ ਹੈ, ਜਿੱਥੇ ਬੈਠ ਕੇ ਤੂੰ ਸਭ ਦੀ ਰਖਵਾਲੀ ਅਤੇ ਸੰਬਾਲ ਕਰਦਾ ਹੈਂ? ਤੇਰੇ ਦਰ ਉਤੇ ਅਨੇਕਾਂ ਅਤੇ ਅਣਗਿਣਤ ਵਾਜੇ ਤੇ ਰਾਗ ਹਨ; ਬੇਅੰਤ ਹੀ ਜੀਵ ਉਹਨਾਂ ਨੂੰ ਵਜਾਣ ਵਾਲੇ ਹਨ। ਤੇਰੇ ਘਰ ਰਾਗਣੀਆਂ ਸਮੇਤ ਬੇਅੰਤ ਹੀ ਰਾਗਾਂ ਦੇ ਨਾਮ ਲਏ ਜਾਂਦੇ ਹਨ। ਅਨੇਕਾਂ ਹੀ ਜੀਵ ਤੇਰੀ ਸਿਫਤਿ ਦੇ ਗੀਤ ਗਾਉਣ ਵਾਲੇ ਗਾ ਰਹੇ ਹਨ।

Lines 4-5: ਹੇ ਨਿਰੰਕਾਰ! ਹਵਾ, ਪਾਣੀ, ਅਤੇ ਅੱਗ ਵੀ ਤੇਰੀ ਰਜ਼ਾ ਵਿਚ ਤੇਰੇ ਗੁਣ ਗਾ ਰਹੇ ਹਨ, ਅਤੇ ਧਰਮਰਾਜ ਵੀ ਤੇਰੇ ਦਰ ਤੇ ਤੇਰੇ ਜਸ ਦੇ ਗੀਤ ਗਾ ਰਿਹਾ ਹੈ। ਉਹ ਚਿੱਤਰ ਗੁਪਤ ਭੀ ਜੋ ਜੀਵਾਂ ਦੇ ਕਰਮਾਂ ਨੂੰ ਲਿਖਣਾ ਜਾਣਦੇ ਹਨ, ਅਤੇ ਜਿਨ੍ਹਾਂ ਦੀ ਲਿਖੀ ਲਿਖਤ ਨੂੰ ਧਰਮਰਾਜ ਵਿਚਾਰਦਾ ਹੈ, ਤੇਰੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਦੇ ਗੀਤ ਗਾ ਰਹੇ ਹਨ।

Lines 6-7: ਹੇ ਨਿਰੰਕਾਰ! ਅਨੇਕਾਂ ਦੇਵੀਆਂ, ਸ਼ਿਵ ਅਤੇ ਬ੍ਰਹਮਾ (ਦੇਵਤੇ ਆਦਿਕ) ਜੋ ਤੇਰੇ ਸਵਾਰੇ ਹੋਏ ਹਨ, ਸਦਾ ਤੇਰੇ ਗੁਣ ਗਾ ਰਹੇ ਹਨ, ਅਤੇ ਸੇਭਾ (ਸੁੰਦਰਤਾ, ਸ਼ਾਨ) ਪਾ ਰਹੇ ਹਨ। ਕਈ ਦੇਵਤੇ ਇੰਦਰ ਦੇ ਆਸਣ ਉੱਤੇ ਬੈਠੇ ਹੋਏ ਦੇਵਤਿਆਂ ਸਮੇਤ ਤੇਰੇ ਦਰ ਉੱਤੇ ਤੇਰੀ ਸਿਫਤਿ-ਸਾਲਾਹ ਦੇ ਗੀਤ ਗਾ ਰਹੇ ਹਨ।

Lines 8-9: ਹੇ ਨਿਰੰਕਾਰ! ਸਿੱਧ ਲੋਕ ਸਮਾਧੀਆਂ ਲਾ ਕੇ ਤੈਨੂੰ ਗਾ ਰਹੇ ਹਨ। ਸਾਧ ਜਨ ਤੇਰੇ ਗੁਣਾਂ ਦੀ ਵਿਚਾਰ ਕਰ ਕੇ ਤੇਰਾ ਜਸ (ਪ੍ਰਸਿੱਧੀ) ਗਾ ਰਹੇ ਹਨ। ਜਤੀ, ਦਾਨੀ ਅਤੇ ਸੰਤੋਖੀ ਬੰਦੇ ਭੀ ਤੇਰੇ ਹੀ ਗੁਣ ਗਾ ਰਹੇ ਹਨ। ਬੇਅੰਤ ਤਕੜੇ ਸੂਰਮੇ ਤੇਰੀਆਂ ਹੀ ਵਡਿਆਈਆਂ ਕਰ ਰਹੇ ਹਨ।

Lines 10-11: ਹੇ ਨਿਰੰਕਾਰ! ਪੰਡਿਤ ਅਤੇ ਮਹਾ ਰਿਖੀ ਜੋ ਵੇਦਾਂ ਨੂੰ ਪੜ੍ਹਣ ਵਾਲੇ ਹਨ, ਤੇਰਾ ਜਸ ਕਰ ਰਹੇ ਹਨ। ਸੁੰਦਰ ਇਸਤ੍ਰੀਆਂ ਜੋ ਮਨ ਨੂੰ ਮੋਹ ਲੈਂਦੀਆਂ ਹਨ ਤੈਨੂੰ ਹੀ ਗਾ ਰਹੀਆਂ ਹਨ; ਤੇਰੀ ਸੁੰਦਰਤਾ ਦਾ ਪਰਕਾਸ਼ ਕਰ ਰਹੀਆਂ ਹਨ। ਸੁਰਗ-ਲੋਕ, ਮਾਤ-ਲੋਕ, ਪਤਾਲ-ਲੋਕ ਅਤੇ ਇਹ ਸਾਰੇ ਜੀਆ ਜੰਤ ਲੋਕਾਂ ਦੀਆਂ ਸੁੰਦਰ ਇਸਤ੍ਰੀਆਂ, ਤੇਰੀ ਹੀ ਵਡਿਆਈ ਕਰ ਰਹੇ ਹਨ।

English Rendition

Lines 1-3: The Guru starts with a leading question, to reveal Waheguru's awe and wonder: What are that gate and your abode like, where You sit and take care of all creation... Where innumerable musicians play their music and countless songsters sing in divine praise.

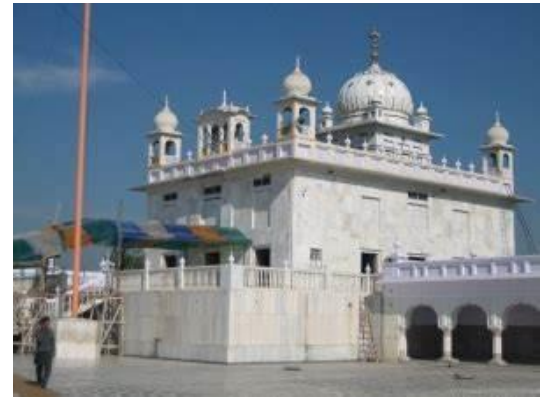
Lines 4-5: Where wind, water and fire and the King of Justice, with his angels (who record the deeds, good or bad) sing songs of Your praises.

Lines 6-7: There sit also deities Shiva, Brahma considered to be immortal, and female deities adorned by You, including Indra on his throne with his angels, all constantly sing Your praises.

Lines 8-9: Singing Your praises are holy men, believers in their miraculous powers, in the state of contemplation and trance; as do the contented ones and the fearless and selfless warriors.

Lines 10-11: Pandits and the learned ones, who recite the Vedas throughout the Ages (*Yugas*), the enchantresses of hearts, here all of these sit, from this world and from the nether regions, singing Your praises.

The 1920s mark an era in Sikh history during which a number of campaigns were undertaken by the Akali Movement to free the Sikh places of worship, the Gurdwaras, from control by mahants who were from the Udasi Sect (they do not conform to the Khalsa 5 Ks nor the Rehat Maryada). The Gurdwara at Guru ka Bagh in Ghukkevali village, on the site of a *bagh* or garden about 20 km from Amritsar, was visited by Guru Tegh Bahadur in 1664. At the time of the Morcha it was controlled by one Sundar Das Udasi, the mahant of Gurdwara Guru ka Bagh. To stop him squandering the resources of the Gurdawara, the Amritsar Shiromani Gurdwara Parbandak Committee (SGPC) obtained an agreement from him on 31 January 1921, to mend his ways and thenceforth serve under an 11 member committee of the SGPC.



Encouraged by the widespread support that the then British government was giving to the mahants, he refused to allow the Sikhs to continue to take firewood for *langar* from its usual source - a wood in the grounds of the Gurdwara. On 9 August 1922 the police arrested five Sikhs on grounds of trespass, hurriedly tried them and sentenced them to six months rigorous imprisonment. In response, the SGPC decided to send a *Jatha* or batch, of 5 Sikhs everyday to fetch the firewood. The arrests increased on grounds of theft, riot and criminal trespass. This led to more and more Sikhs joining the Jathas to protest and on 25 August, the gathering was so large that S. Beatty, Additional Superintendent of Police, ordered the police to disperse the Sikhs by a lathi (*clubs and rifle butts*) charge. The government violence prompted the SGPC to increase the size of the jathas.



Many political leaders, and reporters from abroad, witnessed the peaceful, nonviolent protest. American A. L. Verges, made a film of the proceedings entitled 'Exclusive Picture of India's Martyrdom'. English missionary and educationist Charles Freer Andrews (1871-1940) visited Guru ka Bagh and saw, as he put it, 'hundreds of Christs being crucified'. His press report on 12 September 1922 stated that 'It was a sight which I never wish to see again, a sight incredible to an Englishman'. He described the most gruesome incidents he witnessed, briefly paraphrased below.

One incident was about the four Akali Sikhs with black turbans, standing perfectly still and praying, facing a band of about a dozen policemen, including two English officers. Then, without the slightest provocation, an Englishman lunged forward his lathi which was bound with brass, striking the Akali Sikh, with the most cowardly blow, just at the collar bone with great force. It sent him to the ground. He rolled over and slowly got up once more, and faced the same punishment over again. Time after time one of the four who had gone forward was laid prostrate by repeated blows, both from the English officer and the police, who were

under his control. C F Andrews reported that he 'saw with my own eyes one of these police kick in the stomach a Sikh who stood helplessly before him. When one of the Akali Sikhs had been hurled to the ground and was lying prostrate, a police sepoy stamped with his foot upon him, using his full weight; the foot struck the prostrate man between the neck and the shoulder'.

Sir Edward Maclagan, Lt-Governor of the Punjab, visited Guru ka Bagh on 13 September 1922. Although under his orders the beating of the volunteers was stopped, there followed mass



arrests, imprisonments, heavy fines and attachment of properties. On hearing that the government was preparing to put up to ten thousand Akalis in jails, the Sikhs stepped up their campaign and the jathas grew larger in size. In the first week of October, in the offices of Sir Ganga Ram, the Governor General Lord Reading held discussions with the Governor of the Punjab at Shimla to find a way out of the impasse.

The government at last gave in. On 17 November, 1922, the good offices of Sir Ganga Ram, a wealthy retired engineer of Lahore, obtained the Guru-ka-Bagh land on lease from the mahant Sundar Das. He acquired 524 kanals and 12 marlas of the garden land from Mahant, and allowed the Akalis access to it. He also wrote to government that he required no police protection.

On 27 April 1923, Punjab Government issued orders for the release of the prisoners. Thus ended the morcha of Guru ka Bagh during which 5,605 Sikhs went to jail (SGPC records).

The conclusion of the morcha is aptly described, once more, in the words of Rev. C F Andrews (right), who draws attention to the most important moral case established by the Sikhs: 'The vow they had made to God was kept. I saw no act, no look, of defiance. It was true martyrdom for them as they went forward, a true act of faith, a true deed of devotion to God... They believe intensely that their right to cut wood in the garden of the Guru was an immemorial religious right, and this faith of theirs is surely to be counted for righteousness, whatever a defective and obsolete law may determine or fail to determine concerning legality'.



'The brutality and inhumanity of the whole scene was indescribably increased by the fact that the men who were hit were praying to God and had already taken a vow that they would remain silent and peaceful in word and deed...'.

'There has been something far greater in this event than a mere dispute about land and property. It has gone far beyond the technical questions of legal possession or distraint. A new heroism, learnt through suffering, has arisen in the land. A new lesson in moral warfare has been taught to the world...'

Source: The Encyclopedia of Sikhism Ed-in-Chief Harbans Singh. Adapted.

For the majority of our precious time, most humans work and look for opportunities to feed our bodily needs and comforts. We often do not have Love or Devotion to find our soul fulfillment, to nourish our inner real being. Life's most precious moments are frequently spent on acquiring material based science oriented education. These are the most sought after wealth treasures in the present world.



If you consider the present state of spiritual practices, all that seems to be done is like a show, outward devotion and more to please society. Instead of devoting time to understanding Gurbani and living according to the wisdom found in the verses, many believe in the human saints and bow to them, as if they alone can bless all their inner spiritual needs.

Kabir ji says:

ਮਨ ਕੇ ਅੰਧੇ ਆਪਿ ਨ ਬੂਝਹੁ ਕਾਹਿ ਬੁਝਾਵਹੁ ਭਾਈ ॥
ਮਾਇਆ ਕਾਰਨ ਬਿਦਿਆ ਬੇਚਹੁ ਜਨਮੁ ਅਬਿਰਥਾ ਜਾਈ ॥੩॥ SGGS p657

You are blind in your mind, and do not understand your own self; how can you make others understand, O brother?

For the sake of Maya and money, you sell knowledge; your life is totally worthless.

In the Guru Granth Sahib the Sikh Gurus have written that the wisdom for spiritual development and understanding of hidden treasures is 'SIMRAN', that leads to the Amrit in the NAAM.

In the first ashtpady of Sukhmani Sahib appear these verses:

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥
ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥ SGGS p262

Meditate, meditate, meditate in remembrance of Him, and find peace

Worry and anguish shall be dispelled from your body.

Sukhmani Sahib is full of praises for the virtues of SIMRAN and in the last verse it says:

ਸਗਲ ਮਤਾਂਤ ਕੇਵਲ ਹਰਿ ਨਾਮ ॥

The essence of all religion is the Lord's Name alone. SGGS p296

It means the most primal word is 'Harnam', the word 'NAAM'. The focus, the meeting point of search or the key is SIMRAN, in order to find the hidden treasure, AMRIT. This treasure can lead the Gurmukh to the seventh Heaven, the abode to God Head. We all know that Simran is the most important path; but we do not indulge into this state of being. We stay in the in-between path of Naam and Maya, so we do not get to the 'AMRIT', the most important treasure. The devotion does not get deep enough to uplift the spiritual part of the SOUL.

The essence of Japuji Sahib can be seen in these verses:

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

SGGS p2

Satguru has given me this one understanding.

There is only the One giver of all souls; May I never forget Him.

Put simply, this means that Jap - SIMRAN - is the beginning and the end of devotion to get to the AMRIT. This does not happen without the `KIRPA`, blessings of the Guru. When the devotee indulges into the 'simran', it slowly becomes automatic. It is like when we drive a car; in the beginning we have to be very alert and consciously remember to change gears, and steer the car in the proper lane and keep an eye on other vehicles. But with daily practice the driving gets easier and in time becomes automatic, so that you could be driving well and talking at the same time. In the same way SIMRAN has to become a part of our daily life.

We know the importance of `Jap` simran, but do not feel it is essential, to make it part of daily life. It is like a patient knows that to feel better he has to take medicine daily, but in reality may not take it. Now the illness will not get better, and the patient's state of health will not improve. The food for the soul is SIMRAN. In order to remember WAHEGURU, there is need to perform jap continuously on a daily basis, and it should become part of life and living.

Historically people have mentioned that AMRIT is like `som-ras`, a fountain of spirit drink. The Rishis would make a drink from some plants, get highly intoxicated and would believe that *that* was the AMRIT. But it was impossible for them to get the real Amrit of the soul; that Amrit is hidden in the individual's soul and mind.

There is mention of Amrit in Hindu mythology and in stories; there is mention of search for Amrit in different countries as well, where not just ordinary man but Saints, Yogis, Rishis, Munis, Peers and Badshas wanted to get AMRITA in order to live forever, to become Amar.

In Gurbani there is a clear message; about who would be blessed to drink the Pure AMRIT. Guru Nanak Dev ji says:

ਅੰਮ੍ਰਿਤ ਕੀ ਸਾਰ ਸੇਈ ਜਾਣੈ ਜਿ ਅੰਮ੍ਰਿਤ ਕਾ ਵਾਪਾਰੀ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥ SGGS p993

He alone appreciates the value of the Ambrosial Nectar, who deals in this Ambrosia.

The ordinary person, devoid of devotion, cannot get to this Spiritual state of Pure Amrit living and so would be unable to find the hidden treasures in the soul.

These thoughts are expressed in this beautiful Gurbani shabad kirtan Amrit Ki Saar, by Bhai Surinder Singh (Hazuri Ragi Takhat Sri Keshgarh Sahib). Online readers can hear it by clicking on this link: <https://youtu.be/F81MljXGZGc>

It has been a great inspirational experience during the last few months when we have been trying to stay safe and well in the Covid-19 driven lockdown, to learn about the key Sikh historical events of the period and the way in which the spiritual guidance of the Gurus has manifested itself, which is simply uplifting and sustaining.

Our Gurus' teachings are universal for all humanity and for eternity but we fail to share these not only amongst ourselves as Sikhs, but also with others, who may profess different world views. It is always a challenge to recognise the same divine origin and spark in others, which the Gurus' teachings want us to live by especially when they have a contrary point of view.

As a part of my morning prayers, I recite the following verse from the tenth Guru Gobind Singh's Swayyas, which I feel is a significant proclamation of the Guru.

ਸਾਚੁ ਕਹੈ ਸੁਨ ਲੇਹੁ ਸਭੈ ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ ॥੯॥ ੨੯ ॥

In truth I say to you all that those who love get and know God.

Guru Nanak has shown us the path to love in the following powerful verses translated after the original.

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥
ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥
ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥
ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥੨੦॥

*If you have the enthusiasm to play the game of love
Then come to my street with your head placed on your palm.
If you put your foot on this path
Then be ready to lose your head and do not delay.*

I take this to mean twofold love - love of the divine and love of humanity and the creation. We are reminded that the same divine light pervades in all and as God's beings we have obligations and responsibilities to God and to our fellow beings. It is not passive love but very active in the way we conduct ourselves.

How can such love be inculcated and expressed? Here are some ideas:

- Complete faith in the One God and devotion to the teachings of the Gurus
- Remember God's steadfast love and forgiveness for all
- Love everyone, irrespective of race, gender, age, class, caste, ethnicity, language, culture or belief
- Recognise the presence of that love of God in each person. We may forget God, God does not forget us!
- Recognise the human race as one, the children of the One Parent, God

- Live for others and not just yourselves
- Seva - selfless service and not to seek rewards or reciprocity.

Furthermore, as many Sikh Congregants are aware, live by the three cardinal principles, namely Nam Japna, Kirat Karni and Wand Chhakna are the golden threads to express that love.

1. Nam Japna includes meditations, prayers, recitations and singing hymns from the SIKH SCRIPTURE, Guru Granth Sahib, occupying a central place in a Sikh gurdwara and containing the writings of six Gurus and Hindu and Muslim saints (the first world interfaith anthology) and THE WRITINGS OF THE TENTH Guru. The Sikhs also study and reflect on Sikh history, especially the lives of the Gurus, and visit places of pilgrimage associated with the lives of the Gurus.
2. Kirat Karni - earning one's living through honest hard work. No task is lowly or higher. There are many stories when the Gurus chose to stay with poor hardworking disciples than accept the feast of the rich, a status acquired through dubious means such as dishonesty, thieving or thuggery.
3. Wand Chhakna - tan, man and dhan - sharing can be through physical selfless service, with the mind such as supporting the community in different ways like teaching-learning, giving money, groceries, clothes and other items, making and serving langar or suchlike selfless charitable actions. The Gurus taught us that, 'A poor person's mouth is the Guru's treasure chest.' Before Covid related Lockdown hit us, everywhere in the world, in the community langar food hall there has been provision of continuously sharing food and eating together regardless of status, gender, race, ethnicity or faith.

Furthermore, our Sikh faith is not missionary in the sense of conversions. We believe and pray for people of all faiths and none.

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥

ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥

Save this burning world, O God, with your mercy

Save it, save it from whatever path we come.


We must always remember that our prayers end with the words 'Sarbat da Bhalla' which means 'Let your will prevail and the whole creation benefit.' Interfaith is intrinsic to living up to Sikh values of 'One parent whose children we all are and we express our love and faith in God through prayer and through service to humankind.

Loneliness. A small word but such a powerful word. When the world was changed when COVID-19 first struck, the word loneliness was little spoken about. Probably because Death was the only thing people could see. Those that died, and continue to die, because of COVID-19 were never given the chance to be lonely. But for those it left behind, the loneliness swallowed people whole. I am a lucky one. No one in my direct relationships, with Waheguru's grace, has died from COVID-19. I also have a loving family with a wife and two very lively kids. So then why has loneliness overtaken me these past few months? The answer is seemingly obvious, and simultaneously complex. I am of Indian origin, and therefore in the BAME category and by extension in the high-risk category. But I am also a type 1 diabetic and, as my GP will attest, my control needs some attention. So that pushes me further into the risk category. But I am also in my mid 50s and although not in the vulnerable range of the over 65s or so, it certainly does not do anything to lift me closer to the "safe" zone. Finally, I am overweight. I know I am, and I fight and struggle with it daily, and this pushes me finally into the very high-risk category. All of this still does not make me lonely for I have my family who are my treasure and my pillars of strength. So where does the loneliness come from? Does it come from the fact that my previous high-risk categories outlined meant that I lost the right to venture beyond my front garden when I was placed on the "shielding" list? Does it come from the fact that my relatives are all dealing with their own challenges of maintaining their health and wellbeing and therefore unable to assist much with mine beyond the occasional call over Zoom or Teams? Or perhaps it comes from the fact that the doom and gloom that surrounds all things COVID and the constant, 24-hour, news and in-depth analysis of death and despair around the world is truly soul destroying. And yet I was unable to stop watching and listening. A perverse self-inflicted pain.

I had to dig deep and really try to understand how to carry on. How to be there for my family who needed me every bit as much as I needed them. The answer, when it came to me, was, in the end, simple. I turned, as I often do in times of worry, to God. To Waheguru. To Waheguru, who never fails to listen to me, is always there, unquestioning, unbending. I'm not one for reciting Japji Sahib ten times or counting the number of Chaupai Sahib Paaths I do, ticking them off on some mala held in my hand. But I am one for reciting His name in my mind, as I shower, or as I sit and do my work. In reciting His name, I managed to focus on things other than the fact that I'm four times more likely to die from COVID as a diabetic, or two to three times more because I'm in the BAME category. I managed to focus on the cleaner air around me, the sounds of the birds whose songs could be heard so clearly again. Even the fox who had decided to set up home in my garden and rear its little ones seemed less of a menace and nuisance and more as a playful child of God,


albeit of the non-human variety. I began to see that the loneliness was only a figment of my imagination, created by the feeling of despair and fear. In reality, I was never alone. Will never be alone. Even in solitude. My family around me gives me strength, but Waheguru in my mind and heart gives me peace and wraps me in warmth. Together, they form a link with me that expelled the loneliness and replaced it with wonder and hope – no, a certainty - that we will get through this stronger and better than before we were laid low. I am one of the lucky ones to beat the loneliness. Join me!

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ਸਨ ੧੯੬੦ ਦੀ ਗੱਲ ਹੈ ਜਦੋਂ ਮੈਂ, ਤੇ ਮੇਰਾ ਪਰਿਵਾਰ ਫਗਵਾੜੇ ਰਹਿੰਦੇ ਸੀ। ਮੇਰੇ ਪਿਤਾ ਜੀ ਅਫਰੀਕਾ (ਤਨਜਾਨੀਆ) ਰਹਿੰਦੇ ਸਨ ਤੇ ਇਕ ਛੋਟਾ ਭਰਾ ਗਲਾਸਗੋ, ਅਰਚੀਟੈਕਟ ਦੀ ਪੜ੍ਹਾਈ ਕਰ ਰਿਹਾ ਸੀ। ਉਹਨਾਂ ਦਿਨਾਂ ਵਿਚ 'ਏਅਰ ਲੈਟਰ' ਹੀ ਆਉਂਦੇ ਜਾਂਦੇ ਸਨ। ਇਕ ਦਿਨ ਪਿਤਾ ਜੀ ਵੱਲੋਂ ਇਕ ਏਅਰ ਲੈਟਰ ਆਇਆ। ਸਾਧਾਰਨ ਪਰਿਵਾਰਕ ਗੱਲਾਂ ਲਿਖੀਆਂ ਸਨ। ਅਸੀਂ ਚਿੱਠੀ ਪੜ੍ਹ ਲਈ ਪਰ ਚਿੱਠੀ ਬਾਹਰਲੇ ਦੂਸਰੇ ਦੇਸ਼ ਵਿੱਚੋਂ ਆਈ ਸੀ, ਇਸ ਕਰਕੇ ਗੱਲਾਂ ਭੀ ਵਿਦੇਸ਼ ਦੀਆਂ ਚਲ ਪਈਆਂ। ਮੇਰੀ ਪਤਨੀ ਕਿਹਣ ਲੱਗੀ, "ਤੁਹਾਡਾ ਪਰਿਵਾਰ ਵਿਦੇਸ਼ ਵਿਚ ਰਹਿੰਦਾ ਹੈ। ਕਦੀ ਮੈਂ ਭੀ ਵਿਦੇਸ਼ ਜਾ ਸਕਦੀ ਹਾਂ ?।

ਮੈਂ ਕਿਹਾ, "ਠੀਕ ਹੈ ਤਿਆਰੀ ਕਰੋ ਅਸੀਂ ਛੇਤੀ ਹੀ ਵਿਦੇਸ਼ ਚਲਾਂਗੇ"। ਉਹਨਾਂ ਦੀਨਾ ਵਿਚ ਹੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦਾ ਸ਼ਹੀਦੀ ਪੁਰਬ ਆਉਣ ਵਾਲਾ ਸੀ। ਸ਼੍ਰੋਮਣੀ ਗੁਰੂਦਵਾਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਵੱਲੋਂ ੫੦੦ ਸ਼ਰਧਾਲੂਆਂ ਦਾ ਜੱਥਾ ਲਾਹੌਰ (ਪਾਕਿਸਤਾਨ) ਜਾ ਰਿਹਾ ਸੀ। ਅਸੀਂ ਪਾਸਪੋਰਟ ਬਣਾਏ ਤੇ ਲਾਹੌਰ ਦੀ ਤਿਆਰੀ ਕਰ ਲਈ।

ਨੀਅਤ ਸਮੇਂ ਤੇ ਜੱਥੇ ਨਾਲ ਲਾਹੌਰ ਪੁੱਜ ਗਏ ਅਤੇ ਗੁਰੂਦਵਾਰਾ ਡੇਹਰਾ ਸਾਹਿਬ ਜਾ ਡੇਰਾ ਲਾਇਆ। ਸਾਡੇ ਨਾਲ ਸਾਡੀ ੨ ਸਾਲ ਦੀ ਬੱਚੀ ਭੀ ਸੀ। ਅਗੇ ਅਖੰਡ ਪਾਠ ਸਾਹਿਬ ਚਲ ਰਹੇ ਸਨ। ਦੋ ਰਾਤਾਂ ਗੁਰੂ ਘਰ ਵਿਚ ਵਿਸਰਾਮ ਕੀਤਾ। ਬਾਣੀ ਦਾ ਆਨੰਦ ਮਾਣਿਆ ਤੇ ਤੀਸਰੇ ਦਿਨ ਅਖੰਡ ਪਾਠ ਦਾ ਭੋਗ ਪਿਆ ਤੇ ਕੀਰਤਨ ਆਰੰਭ ਹੋ ਗਿਆ। ਥੋੜੀ ਦੇਰ ਬਾਦ ਇਕ ਐਲਾਨ ਹੋਇਆ ਕਿ ਜੇ ਕੋਈ ਸ਼ਰਧਾਲੂ ਫਗਵਾੜੇ ਤੋਂ ਆਇਆ ਹੋਵੇ ਤਾਂ ਦਫਤਰ ਵਿਚ ਆ ਜਾਵੇ।

ਅਸੀਂ ਦਫਤਰ ਵਿਚ ਪੁੱਜੇ ਤਾਂ ਸਕੱਤਰ ਸਾਹਿਬ ਨੇ ਸਾਨੂੰ ਇਕ ੫੦ ਕੂ ਸਾਲ ਦੇ ਬੰਦੇ ਨਾਲ ਮਿਲਾਇਆ ਤੇ ਕਿਹਾ, "ਦਫਤਰ ਵਿਚ ਤਾਂ ਭੀੜ ਹੈ, ਤੁਸੀਂ ਇਹਨਾਂ ਨਾਲ ਬਾਹਰ ਬੈਠ ਕੇ ਗੱਲ ਕਰ ਲਵੋ"। ਬਾਹਰ ਆਕੇ ਦੇਖਿਆ ਤੇ ਇਕ ਸਾਧਾਰਨ ਜਿਹਾ ਬੰਦਾ - ਚਿੱਟਾ ਕੁੜਤਾ, ਚਿੱਟੀ ਚਾਦਰ ਤੇੜ ਲਾਈ ਹੋਈ ਤੇ ਮੋਢੇ ਤੇ ਚਿੱਟਾ ਪਰਨਾ ਰਖਿਆ ਹੋਇਆ - ਬੜਾ ਭਾਵਕ ਹੋ ਕੇ ਮੈਨੂੰ ਪੁੱਛਣ ਲੱਗਾ, "ਸਰਦਾਰ ਜੀ, ਤੁਸੀਂ ਫਗਵਾੜੇ ਤੋਂ ਆਏ ਹੋ ?"। ਮੇਰੇ 'ਹਾਂ' ਕਹਿਨ ਤੇ ਉੱਚੀ ਉੱਚੀ ਰੋਣ ਲੱਗਾ ਤੇ ਨਾਲ ਹੀ ਮੇਰੇ ਗੱਲ ਲੱਗ ਕੇ ਜਾਫੀ ਪਾ ਲਈ। ਮੁਸ਼ਕਲ ਨਾਲ ਉਸ ਨੂੰ ਚੁੱਪ ਕਰਾਇਆ। ਕਹਿਨ ਲੱਗਾ, "ਮੇਰਾ ਨਾਂ ਮੁਹੰਮਦ ਹੁਸੈਨ ਹੈ ਤੇ ਜੜਾਵਾਲੇ ਮੰਡੀ ਵਿਚ ਮੇਰੀ ਦੁਕਾਨ ਹੈ। ਮੇਰਾ ਜਨਮ ਫਗਵਾੜੇ ਹੋਇਆ ਸੀ। ਤਲਾਬ ਦੇ ਕੋਲ ਮੇਰੇ ਚਾਚੇ ਦਾ ਢਲਾਈ ਦਾ ਕਾਰਖਾਨਾ ਸੀ। ਉਥੇ ਹੀ ਮੇਰਾ ਬਚਪਨ ਬੀਤਿਆ। ੧੯੪੭ ਵਿਚ ਮੈਂ ਆਪਣੇ ਪਰਿਵਾਰ ਨਾਲ ਇਥੇ ਪਾਕਿਸਤਾਨ ਆ ਗਿਆ। ਮੇਰਾ ਬੜਾ ਦਿਲ ਕਰਦਾ ਸੀ ਕਿ ਕੋਈ ਬੰਦਾ ਫਗਵਾੜੇ ਤੋਂ ਆਇਆ ਹੋਇਆ ਮੈਨੂੰ ਮਿਲੇ। ਜਦ ਮੈਨੂੰ ਪਤਾ ਲੱਗਾ ਕਿ ਹਿੰਦੁਸਤਾਨ ਤੋਂ ੫੦੦ ਬੰਦਿਆਂ ਦਾ ਜੱਥਾ ਆਇਆ ਹੈ, ਤੇ ਮੈਂ ਏਥੇ ਪੁੱਛ ਗਿਆ।

ਉਸ ਨੇ ਤਕਰੀਬਨ ੧੦-੧੨ ਬੰਦਿਆਂ ਦੇ ਨਾਂ ਲੈ ਕੇ ਮੈਨੂੰ ਉਹਨਾਂ ਦਾ ਹਾਲ ਚਾਲ ਪੁੱਛਿਆ। ਕਈ ਥਾਵਾਂ ਦੇ ਨਾਂ ਲਏ ਜੇੜੇ ਉਹਨਾਂ ਨਾਲ ਸੰਬੰਧਤ ਸਨ। ਮੈਂ ਉਸਨੂੰ ਦੱਸਿਆ ਕਿ ਮੈਂ ਫਗਵਾੜੇ ਸਰਵਿਸ ਕਰਦਾ ਹਾਂ ਤੇ ਅਜੇ ਥੋੜ੍ਹਾ ਸਮਾਂ ਪਹਿਲਾ ਹੀ ਉਥੇ ਗਿਆ ਹਾਂ। ਮੈਂ ਕਿਸੇ ਬੰਦੇ ਨੂੰ ਨਹੀਂ ਜਾਣਦਾ ਤੇ ਨਾ ਹੀ ਜ਼ਿਆਦਾ ਥਾਵਾਂ ਦਾ ਜਾਣੂ ਹਾਂ। ਫਿਰ ਕਾਫੀ ਦੇਰ ਗੱਲਾਂ ਕਰਦਾ ਰਿਹਾ। ਅਸੀਂ ਸਾਰਿਆਂ ਨੇ ਲੰਗਰ ਛੱਕਿਆ ਤੇ ਮੈਨੂੰ ਕਹਿਣ ਲੱਗਾ ਕਿ ਚਲੋ ਮੈਂ ਤੁਹਾਡੀ ਸ਼ੋਪਿੰਗ ਕਰਾ ਦਿੰਦਾ ਹਾਂ। ਸਾਡੀ ਸ਼ੋਪਿੰਗ ਕਰਨ ਦੀ ਕੋਈ ਸਲਾਹ ਨਹੀਂ ਸੀ, ਫਿਰ ਭੀ ਉਸ ਨੇ ਸਾਡੀ ਬੱਚੀ ਨੂੰ ਮੋਢੇ ਤੇ ਚੱਕ ਲਿਆ ਤੇ ਸਾਨੂੰ ਨੇੜੇ ਦੇ ਬਾਜ਼ਾਰ ਲੈ ਗਿਆ। ਥੋੜ੍ਹਾ ਫਿਰ ਤੁਰ ਕੇ ਅਸੀਂ ਵਾਪਸ ਆ ਗਏ। ਜਿਨ੍ਹਾਂ ਸਮਾਂ ਉਹ ਸਾਡੇ ਨਾਲ ਰਿਹਾ, ਫਗਵਾੜੇ ਦੀਆਂ ਹੀ ਗੱਲਾਂ ਕਰਦਾ ਰਿਹਾ। ਮੈਨੂੰ ਇਹ ਮਹਿਸੂਸ ਹੋਇਆ ਕਿ ਇਸ ਬੰਦੇ ਨੂੰ ਆਪਣੀ ਜਨਮ ਭੂਮੀ ਭੁੱਲੀ ਨਹੀਂ ਤੇ ਉਥੇ ਦੀ ਮਿੱਟੀ ਦਾ ਮੋਹ ਜੀਉਂਦਾ ਹੈ। ਤਕਰੀਬਨ ਦੋ ਘੰਟੇ ਪਿੱਛੋਂ ਉਹ ਵਾਪਸ ਜੜਾਵਾਲੇ ਚਲਾ ਗਿਆ। ਅਸੀਂ ਲਾਹੌਰ ਤੋਂ ਵਾਪਸ ਟ੍ਰੇਨ ਵਿਚ ਬੈਠੇ ਤੇ ਮੈਂ ਆਪਣੀ ਪਤਨੀ ਨੂੰ ਪੁੱਛਿਆ ਕਿ ਇਹ 'ਫੌਰਨ ਕੰਟਰੀ' ਕਿੱਦਾਂ ਦੀ ਲੱਗੀ ? ਉਹ ਕਹਿਣ ਲੱਗੀ ਕਿ ਇਹ ਤਾਂ 'ਫੌਰਨ ਕੰਟਰੀ' ਨਹੀਂ। ਇਹ ਤਾਂ ਆਪਣੇ ਵਰਗਾ ਹੀ ਹੈ।

ਭਾਵੇਂ ਮੈਂ ਸਮਝਾਇਆ ਕਿ ਜਿੱਥੇ ਪਾਸਪੋਰਟ ਲੈ ਕੇ ਜਾਈਏ ਉਹ 'ਫੌਰਨ ਕੰਟਰੀ' ਹੀ ਹੋਂਦਾ ਹੈ, ਪਰ ਉਸਦੀ ਤਸੱਲੀ ਨਾਂ ਹੋਈ ਤੇ ਕਹਿਣ ਲੱਗੀ, "ਸਾਰੇ ਲੋਕ, ਸਾਰੀ ਧਰਤੀ, ਸ਼ਹਿਰ, ਗਲੀਆਂ, ਖਾਣਾ-ਪੀਣਾ, ਸਭ ਕੁਝ ਆਪਣੇ ਵਰਗਾ ਹੀ ਹੈ ਤੇ ਇਹ 'ਫੌਰਨ ਕੰਟਰੀ' ਕਿੱਦਾਂ ਹੋਈ ?"। ਮੈਂ ਕਿਹਾ, "ਇਹ ਆਪਣੀ ਦੇਸ਼ ਦਾ ਹਿਸਾ ਹੀ ਤਾਂ ਸੀ ਜੋ ੧੯੪੭ ਵਿੱਚ ਵੰਡਿਆ ਗਿਆ"।



Summer holidays are underway and are you looking for a quick project using re-cycling a sink or washing up bowl. Follow the guidelines and you can have a pond in your garden or balcony. It's exciting to watch pond skaters, water lice (like long-legged underwater woodlice), freshwater shrimps, and if you're lucky, a few damselflies darting around the water. You might even see a bird having a bath.

Step-by-step guide

1. Find a large container.
2. Put your container into your chosen place while it's empty. You can sink it into the ground or leave it proud of the surface, but if the edges are level with the ground, more creatures can get in and out.
3. Even a mini-pond can be a hazard for small children, so position it where it will be safe.
4. Make sure that wildlife can get in and out, by using bricks rocks or logs to create stepping stones in and out of the pond. It is vital that the pond is not a trap for creatures such as hedgehogs.
5. Put your container somewhere it gets a good amount of light, but isn't in full sunlight all day.
6. Prepare your pond. Seal any drainage holes. If you're using an old sink, silicon a plug into the plughole. If using a large plant pot line it with butyl pond liner, (do not use a black bin liner it is too flimsy) folding it around right-angle corners is challenging!
7. Put a layer of clean gravel in the bottom. Don't use soil – it is too full of nutrients and it will prompt blooms of unsightly algae to form.
Make sure that wildlife can get in and out, by using bricks, rocks or logs to create stepping stones in and out of the pond.
8. At last, you can fill your pond! Whenever possible, use rainwater. Tap water contains too many chemicals to be good for a pond.
9. Plant up your pond. It is best to put in plants in special aquatic plant pots (which have mesh sides). Use a very low nutrient soil (you can buy special soil for ponds), mixed with grit. Submerged pondweed is vital to help the pond stay clear. Always use native plants in ponds. You can buy these from garden centres or specialist pond suppliers.
Be very careful to only use plants that won't grow too large for such a small space.
10. For the first few months, don't worry if you get algae or blanket weed (which is like strings of green gloop), remove it by winding it around a stick – it's fun!
As your mini-pond matures, all the pond creatures you've attracted will help keep the water clear. You may need to top the pond up in hot weather – try to use rainwater from a water butt.

11. And now see what arrives!



SIKH ASSISTED MARRIAGES

Application forms for this service are available from the Gurdwara. The completed application form and a passport size photograph together with the non-refundable **registration fee of £50** (cheques payable to **Sri Guru Singh Sabha**) should be sent to:

The Matrimonial Service,

Gurdwara Sri Guru Singh Sabha, Alice Way, Hanworth Road, Hounslow, Middlesex. TW3 3UA

Participants must be registered on our matrimonial database to benefit from this service.

Personal and telephone enquiries are welcome as follows:

Monday – Saturday 10:00am – 1:00pm

Sunday 10:00am – 3:00pm

Telephone Enquiries: **020 8814 6701**

All information will be strictly confidential and sincere efforts will be made in good faith to introduce interested parties. The management of the Gurdwara will not be responsible morally, legally, or otherwise, for any alleged act of negligence, omission, or commission by either of the parties concerned, nor will it be liable for any legal action.

Gurdwara Sri Guru Singh Sabha's current list of matrimonial partners appears below.

MALES

| <i>Ref No</i> | <i>Birth Date</i> | <i>Academic Qualification</i> | <i>Present Employment</i> | <i>Height</i> |
|---------------|-------------------|-------------------------------------|--------------------------------|---------------|
| 2799 | 16/11/87 | BSc Pharmaceutical Science | Manager-Pharmaceutical Comp. | 5' 10" |
| 2800 | 28/04/91 | LLB, LPC | Solicitor | 5' 11" |
| 2801 | 23/03/85 | BSc(hons) Optometry | Hospital Optometrist | 5' 09" |
| 2802 | 03/04/87 | MSc Pharmacy | Pharmacist | 5' 09" |
| 2803 | 08/05/81 | A Levels | Managing Director | 5' 07" |
| 2804 | 07/05/82 | MSc IT & Management | Case Analyst | 5' 10" |
| 2805 | 04/05/89 | BSc Actuarial Science | Actuary KPMG | 5' 10" |
| 2806 | 02/04/83 | BSc(hons) | Investment Banking | 6' 02" |
| 2807 | 28/04/89 | B Eng Air Transport Engineering | Pilot | 6' 00" |
| 2808 | 24/01/91 | Civil Engineering Degree | Senior Quantity Surveyor | 6' 00" |
| 2809 | 09/11/91 | BSc Economics, Chartered Accountant | Economist | 6' 02" |
| 2810 | 15/08/92 | PhD, M Chem | Scientist | 6' 00" |
| 2811 | 11/12/90 | BSC(hons) Info. & Comm. Technology | Software Analyst | 6' 00" |
| 2812 | 15/12/80 | MSc Finance | Investment Manager | 6' 00" |
| 2813 | 23/03/93 | BSc Biology | Teacher | 6' 01" |
| 2814 | 25/08/92 | Primary School Teacher | Teaching at Primary School | 5' 09" |
| 2815 | 27/12/93 | LLB Law | Paralegal | 5' 11" |
| 2816 | 07/10/88 | BSc, MPharm | Own Pharmacy Business Bristol | 6' 01" |
| 2817 | 23/10/85 | BA Business Studies | Estate Agent | 5' 09" |
| 2818 | 27/12/85 | MSc Pharmacy | Pharmacist | 6' 02" |
| 2819 | 26/12/85 | BSc(hons) Economics (LSE) | Investment Banker M&A | 6' 02" |
| 2820 | 10/12/82 | BSC, CIMA Accountant | Business Manager Barclays | 5' 11" |
| 2821 | 18/11/81 | High Diploma (college), Advanced IT | BUPA Health Service Consultant | 5' 07" |
| 2822 | 30/09/94 | BSc Business & Politics | Digital Marketing (Fiat) | 5' 9½" |
| 2823 | 28/07/92 | MD Master of Medicine | Senior House Officer | 5' 06" |

| | | | | |
|------|----------|--------------------------------------|---------------------------------|--------|
| 2824 | 27/07/88 | Doctor of Medicine | NHS | 6' 00" |
| 2825 | 03/02/96 | BSc(hons) | Accountant | 6' 04" |
| 2826 | 05/11/88 | BDS Dentistry | Dentist | 6' 00" |
| 2827 | 28/09/85 | A Levels | Deputy Court Custody Manager | 5' 08" |
| 2828 | 08/04/91 | BSC(hons) Economics | Risk Consultant | 6' 01" |
| 2829 | 02/06/79 | MBChB, General Practitioner | GP | 5' 10" |
| 2830 | 10/12/75 | BSC(hons) Information Management | Engineer Contractor | 5' 08" |
| 2831 | 28/07/93 | BSC Architecture, MA Graphic Design | Graphic Designer | 6' 00" |
| 2832 | 04/02/88 | LLB(hons), LPC Law | Associate Director, Finance | 6' 00" |
| 2833 | 01/12/82 | LLB(hons) Law | Contracting Lawyer | 5' 10" |
| 2834 | 23/03/88 | BA(hons), ACCA | Finance Project Manager | 5' 09" |
| 2835 | 01/02/89 | BSc (hons) | Financial Analyst | 6' 00" |
| 2836 | 02/06/86 | MBBS, MRCP | Doctor GP | 5' 10" |
| 2837 | 12/06/76 | Physics Degree | Finance work | 6' 02" |
| 2838 | 25/04/88 | M Eng Materials Sci. & Eng., ACA | Chartered Accountant | 5' 09" |
| 2839 | 31/01/80 | IT Degree | Assistant Manager | 6' 00" |
| 2840 | 17/10/91 | BSc (hons) | Actuary | 5' 10" |
| 2841 | 19/06/94 | BSc Consumer Behaviour & Marketing | Financial Writer | 5' 11" |
| 2842 | 14/04/90 | CIMA Qualified Accountant | Senior Finance Analyst | 5' 10" |
| 2843 | 01/07/89 | BSC(hons) Chemistry, PGCE | Mortgage Broker | 5' 09" |
| 2844 | 22/01/88 | BSc, MBBS | Hospital Doctor | 5' 10" |
| 2845 | 06/02/90 | MBBS | NHS Doctor | 6' 02" |
| 2846 | 17/11/83 | BSc Aerospace Engineering | Mechanical Engineer | 5' 08" |
| 2847 | 20/11/84 | A Levels | IT Contractor | 5' 11" |
| 2848 | 28/11/90 | BSc Economics, ACA | Finance | 5' 08" |
| 2849 | 16/01/88 | Postgraduate Masters | Strategy Consultant | 6' 02" |
| 2850 | 28/06/87 | BSc(hons) Computer Science | Business Intelligence Developer | 5' 11" |
| 2851 | 06/05/91 | BSc Business Information Systems | Business Development Mngr | 5' 09" |
| 2852 | 09/01/85 | BA(hons), ACA | Chartered Accountant-own Buis | 5' 09" |
| 2853 | 21/10/81 | BDS, MJDF, RCS(eng) PGCMDE | Principle Dentist | 5' 11" |
| 2854 | 26/11/95 | BDS Dentistry | Dentist | 6' 03" |
| 2855 | 10/01/89 | BSc(hons) | Quality Surveyor/Finance | 6' 00" |
| 2856 | 30/03/91 | MSc Computer Science | IT Software Consultant | 6' 05" |
| 2857 | 13/03/87 | BSc Finance & Accounting | Management Accounting | 6' 00" |
| 2858 | 04/02/94 | BSc Sci. MSc Busi. Technology | Sub-contractor Manager | 6' 02" |
| 2859 | 19/04/84 | BA Economics, IMA Chartered Acc'tant | Senior Commercial Finance | 5' 09" |
| 2860 | 29/04/93 | ACA, Degree Accounting & Finance | Chartered Accountant | 5' 11" |
| 2861 | 27/10/89 | BSc Maths & Management | Senior Commercial Analyst | 5' 06" |
| 2862 | 10/09/90 | BSc, MSC Finance & Risk | Self Employed | 5' 04" |
| 2864 | 18/03/90 | Charter Accountant | British Gas | 5' 08" |
| 2865 | 23/09/78 | LLB(hons); PGDLP; PGDNP; MSc Law | In-House Counsel Solicitor | 5' 09" |
| 2866 | 19/02/90 | BSc(hons), MSC Computer Science | Senior Software Engineer | 5' 07" |
| 2867 | 27/05/92 | BSc(hons), PGDiP | Architect | 5' 09" |
| 2868 | 19/03/92 | BA Economics | Accountant, Studying Ch. Acc. | 6' 03" |
| 2869 | 23/11/82 | B Eng Computer Systems Engineering | Technical Presales Consultant | 5' 09" |
| 2870 | 05/12/93 | MSc Mechanical Engineering | Site Engineer | 5' 09" |
| 2871 | 10/03/92 | BSc, MBChB, MRES | Hospital Doctor | 5' 09" |
| 2872 | 27/04/86 | BSc Business, LLB Law | Compliance Analyst | 5' 10" |
| 2873 | 31/12/87 | LLB (hons) Masters in Law | Corporate/Commercial Lawyer | 5' 08" |
| 2874 | 30/09/89 | BA(hons) Business Marketing | Digital Marketing | 5' 11" |
| 2875 | 23/04/91 | BA(hons) Film & TV Studies | Heathrow Airport | 5' 10" |

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|------|----------|--|---------------------------------|--------|
| 2876 | 30/06/87 | A Levels, Professional Financial Qual. | Risk Consultant Property Devel. | 6' 02" |
| 2877 | 29/09/84 | MBBS | GP Doctor | 5' 06" |
| 2878 | 28/08/96 | Apprenticeship | Software Engineer | 6' 00" |
| 2879 | 07/04/75 | Bachelors | Civil Service Govt. Dept. | 5' 08" |
| 2880 | 08/04/94 | Degree Geography | Law Enforcement | 5' 05" |
| 2881 | 10/07/75 | LLB | Transport | 5' 09" |

F E M A L E S

| <i>Ref No</i> | <i>Birth Date</i> | <i>Academic Qualification</i> | <i>Present Employment</i> | <i>Height</i> |
|---------------|-------------------|-----------------------------------|---------------------------------|---------------|
| 9177 | 10/07/79 | BA Tourism Management | Onboarding Co-ordinator Airline | 5' 03" |
| 9178 | 25/12/85 | MBChB, MRCP | Doctor Senior Registrar | 5' 06" |
| 9179 | 25/06/88 | BSc Mathematics & Economics | Actuary | 5' 08" |
| 9180 | 21/10/93 | Cache Level 3 Nursery Nurse | Local School | 5' 00" |
| 9181 | 31/07/91 | BSc(hons) McOptom | Optometrist | 5' 07" |
| 9182 | 14/08/75 | BSc(hons), MBA, PhD | Asso. Director-Gen. Medicine | 5' 07" |
| 9183 | 30/03/89 | PG LLB, BA(hons) Criminal Justice | Probation Officer | 5' 04" |
| 9184 | 29/08/88 | LLB | Contract Manager | 5' 05" |
| 9185 | 28/01/91 | BSc, MBBS | Doctor | 5' 3½" |
| 9186 | 20/12/88 | MA English | English Teacher | 5' 02" |
| 9187 | 07/03/88 | BSc Psychology | Civil Servant | 5' 05" |
| 9188 | 28/08/74 | BSc(hons) Physics | Account Director for global org | 5' 6.5" |
| 9189 | 03/09/96 | BSc(hons) Economics | Trainee Accountant | 5' 03" |
| 9190 | 29/03/79 | BSc(hons) Pharmacology | Senior manager | 5' 07" |
| 9191 | 03/11/77 | Masters | Publishing | 5' 07" |
| 9192 | 28/02/86 | degree | Local Government Officer | 5' 05" |
| 9193 | 26/03/85 | LPC (GDL), BA(hons) | working in Legal Practice | 5' 02" |
| 9194 | 10/12/89 | Bachelors deg, PostGrad | Special needs co-ordinator | 5' 07" |
| 9195 | 27/12/77 | BSc Marketing & Tourism | Airline Administrator Heathrow | 5' 04" |
| 9196 | 09/09/87 | BA, GDL Law, LPC | Contracts Specialist Oil & Gas | 5' 02" |
| 9197 | 15/10/87 | BA English & History | Tax Consultant | 5' 11" |
| 9198 | 06/02/86 | MBBS | GP | 5' 03" |
| 9199 | 21/07/92 | BDS | Dentist | 5' 04" |
| 9200 | 03/07/93 | MBBS, BMedSc | Doctor | 5' 06" |
| 9201 | 21/03/90 | MSC International Marketing | Marketing Consultant | 5' 4½" |
| 9202 | 13/07/88 | BSc(hons) Computer Science | IT Incident Analyst | 5' 05" |
| 9203 | 24/05/90 | LLB(hons) | Lawyer | 5' 05" |
| 9204 | 28/05/95 | LLB(hons) | Trainee Solicitor | 5' 11" |
| 9205 | 08/08/90 | BSc Computer Sci & Accountancy | Senior Fixed Income Analyst | 5' 08" |
| 9206 | 08/02/86 | LLB, LLM | Lawyer | 5' 06" |
| 9207 | 28/03/83 | ACA, BSc Economics | Chartered Accountant | 5' 02" |
| 9208 | 12/04/78 | BDS, MFGDP | Dentist | 5' 7½" |
| 9209 | 01/07/82 | MBChB | Doctor | 5' 03" |
| 9210 | 09/07/82 | BA(hons) | Civil Service-Central Govt. | 5' 00" |
| 9211 | 19/06/81 | MBBS, MRCP | Consultant Paediatrician | 5' 06" |
| 9212 | 27/01/86 | BA(hons), MSc Info. Systems | IT Project Manager | 5' 08" |
| 9213 | 08/02/84 | Diploma | Civil Servant at FCO | 5' 02" |
| 9214 | 18/02/88 | BA(hons), PGCE | Teacher | 5' 05" |
| 9215 | 11/04/78 | BSc(hons) | Estate Agent | 5' 02" |
| 9216 | 28/03/86 | BA(hons) Business Studies | Net-A-Porter IT Manager | 5' 06" |

| | | | | |
|------|----------|-------------------------------------|---------------------------------|--------|
| 9217 | 09/03/81 | BA Politics, Philosophy, Economics | own consultancy business | 5' 07" |
| 9218 | 23/01/94 | Bachelors Economics | Business Analyst | 5' 02" |
| 9219 | 04/09/92 | BA(hons) Interior Architecture | Architectural Designer | 5' 07" |
| 9220 | 06/08/93 | BSc Optometry | Optometrist | 5' 04" |
| 9221 | 15/04/93 | MSc Law & Finance | Banker | 5' 6½" |
| 9222 | 17/04/96 | BA(hons) Accounting & Finance | ACA Trainee Accountant | 5' 05" |
| 9223 | 18/01/96 | Fd Nuclear Eng. & Chemistry | Health & Safety Advisor | 5' 4½" |
| 9224 | 28/12/94 | MSc Mathematics | PhD Uni Leicester | 5' 07" |
| 9225 | 04/12/81 | MSc Physics | Research Scientist | 5' 09" |
| 9226 | 30/05/87 | LLB(hons) | Management Consultant | 5' 04" |
| 9227 | 16/08/93 | LLB LPC | Solicitor | 5' 05" |
| 9228 | 04/08/81 | BA, Diploma Teaching, B Ed | Language Teacher | 5' 05" |
| 9229 | 13/03/87 | LLB, LLM, BVC | In House Legal Investment Bank | 5' 06" |
| 9230 | 13/03/90 | BSc Mathematics | Chartered Accountant | 5' 05" |
| 9231 | 20/08/94 | MBBS, BSc(hons) | NHS Doctor | 5' 05" |
| 9232 | 26/07/92 | Degree(hons) Economics & Finance | Senior Credit Risk Analyst | 5' 04" |
| 9233 | 27/11/81 | BSc Math&Management, ACA | Director | 5' 06" |
| 9234 | 29/06/88 | MA history | Project Co-ordinator | 5' 06" |
| 9235 | 09/10/91 | BSc, MSc | Mental Health | 5' 11" |
| 9236 | 31/05/86 | BSc(hons), MSc Economics | own business-Subway Franchise | 5' 3½" |
| 9237 | 23/03/92 | M Pharm | Self Emp-Pharmacist (Locum) | 5' 06" |
| 9238 | 17/05/90 | BSc Mathematics | Investment Consultant | 5' 04" |
| 9239 | 27/01/80 | BSc Sports Therapy | Self Employed Therapist/Trainer | 5' 05" |
| 9240 | 12/12/89 | MSc Economics/Econometrics | Trader Financial Services | 5' 06" |
| 9241 | 12/11/92 | BA(hons) Eng. Lit & Cretive Writing | Higher Education-Course Coord | 5' 03" |
| 9242 | 09/07/93 | M Pharm | Hospital Pharmacist | 5' 06" |
| 9243 | 22/04/85 | BA, M Phill | Publishing Manager | 5' 05" |
| 9244 | 23/08/95 | LPC LLM | Trainee Solicitor | 5' 02" |
| 9245 | 16/03/90 | BA | Data Analyst-Youth Offending | 5' 06" |
| 9246 | 21/02/86 | MA, MSc. PhD | Government Research Labs | 5' 05" |
| 9247 | 05/10/89 | BA(hons) | PA Admin/Practice Manager | 5' 05" |
| 9248 | 26/03/91 | Mc Optom | Optometrist | 5' 03" |
| 9249 | 22/11/86 | BSc Economics,MSc | Banking Treasury Support Ass. | 5' 04" |
| 9250 | 16/04/78 | BA(hons) Accounts & Finance | Accounts Manager | 5' 05" |
| 9251 | 19/05/90 | MSc(hons) Molecular Medicine | Scientist | 5' 05" |
| 9252 | 04/04/93 | BA Business Management | Retail Management Manager | 5' 01" |
| 9253 | 19/06/87 | ACCA | City Credit Capital | 5' 04" |
| 9254 | 12/08/86 | BA(hons) French & Italian | Accenture IT Consulting | 5' 07" |
| 9255 | 21/05/84 | CIPD Level 5 | HR Assistant | 5' 06" |
| 9256 | 16/01/88 | BA(hons) Finance | Finance Manager | 5' 07" |
| 9257 | 17/02/93 | BSc, MSc Physics | Radiotherapy Physics | 5' 05" |
| 9258 | 18/01/87 | LLB, ACCA | Accountant | 5' 03" |
| 9259 | 13/12/81 | GNVQ Advance Business | Pre-School Teacher | 5' 05" |
| 9260 | 19/10/94 | MA(hons) Finance & Accounting | Admin Finance | 5' 08" |
| 9261 | 24/02/91 | BA Business & Finance | Bank Officer | 5' 04" |
| 9262 | 24/07/85 | BSc(hons) Neuroscience | Editor | 5' 04" |
| 9263 | 14/03/90 | LLB | Solicitor | 5' 02" |
| 9264 | 07/01/89 | MBChB, MSc, MRCS | ST3 Surgical Registrar | 5' 08" |
| 9265 | 27/12/85 | AAT Accounts | Credit Controller | 5' 08" |
| 9266 | 21/01/90 | BSC Psychology | Senior Dental Nurse | 5' 09" |



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥



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FREE ADVICE SERVICES AT THE GURDWARA

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|---|-----------------------------------|------------------------------------|---------------------|------------------------------|
| Sikh Assisted Marriage Service | 1st Floor Building | Daily | Mon - Sat Sunday | 10 am - 1 pm 10 am - 3 pm |
| Legal Advice | Ground Floor | Every Second Thursday of the Month | | |
| Note: This service has been discontinued. | | | | |
| General Enquiries Office | Ground Floor Main Bldg | Daily | Mon - Sun | 10 am - 6 pm |
| Metropolitan Police | Ground Floor Main Bldg | Weekly | Tuesday | 11 am - 12pm |
| Home Office Immigration Enforcement (formerly UK Border Agency) | Ground Floor New Annexe | Weekly | Tuesday | 10 am - 3 pm |
| Financial Advice & Estate Planning | Ground Floor New Annexe | On Demand | | |
| Disability Network Hounslow | Ground floor New Annexe | Weekly | Friday | 2 pm - 4.30 pm |
| Gurdwara Wellbeing Centre | Ground floor Main Bldg | Weekly | Sunday | 11 am - 2 pm |
| Gurdwara Healthy Walks | Meet Ground Floor Foyer Main Bldg | Weekly | Thursday | 10 am - 12 pm |
| Bereavement Service | On Demand | | | |
| Drug & Alcohol Addiction Service | On Demand | | | |

Please note these regular Gurdwara Services are currently suspended, in compliance with the government requirements.

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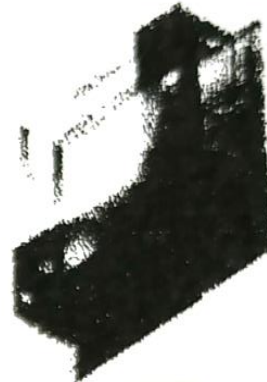
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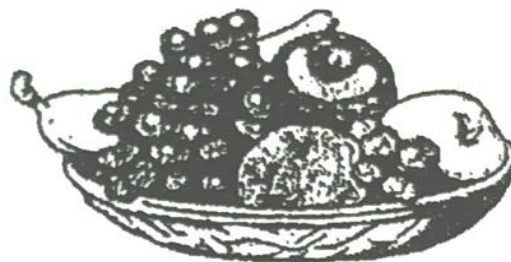
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